

Chapter 26

Akhenaton and Moses

Excerpt from
Historical Deception: The Untold Story of ANcient Egypt
by Moustafa Gadalla

General

The drama of Akhenaton is the second most controversial subject in Egyptian history, next to the Great Pyramid.

Akhenaton has been called by many '*the first monotheist*'. He glorified one of the *neteru*, namely '*Aten*', over and above all the other *neteru* (gods) but mostly he wanted to challenge Amon and his establishment at Ta-Apet (Thebes). His vendetta with Amon was motivated as much by politics as by religion.



Throughout Egypt, he ordered the name of Amon to be erased from the inscriptions of the temples. Akhenaton's reign extended eighteen years, much of it as co-regent. After he abdicated the throne, the worship of Amon was reinstated. The works of Akhenaton were destroyed. His name was deleted throughout the rest of Egyptian history. He was referred to as '*the criminal*', '*the rebel*' and '*mos*' which means '*rightful person/heir*'.

In order to judge his behavior, one must ask the people of any country what their reaction would be if their leader decided that his church, of all the churches, was the only right one. Would they call him an "enlightened monotheist"? Furthermore, what if this leader decided to actually close all other churches, because, in his view, they were no good? Would he be called an "enlightened monotheist"?

The people of any country would surely react as ancient Egypt-

tians reacted, because their leader would not be an enlightened monotheist, but a tyrannical dictator.

Sigmund Freud Research

Sigmund Freud, the Jewish father of psychoanalysis, was interested in reading about Akhenaton and Moses. He later wrote a book called Moses and Monotheism. Sigmund Freud argued that Moses was an Egyptian, a follower of Akhenaton, who later led the Jews out of Egypt.

Freud also came to the conclusion that 'Moses' was itself an Egyptian name.

Even though the Bible in Exodus, 2:10 tells us that Moses' royal mother, who adopted him, called him **Moshe** because, she said, "***I drew him out of the water***", Freud demonstrated that *Moshe* had a different meaning. In fact, the Hebrew word *m sh a*, as a verb, can mean either 'to draw' or 'one who draws out'. The name **Moshui**, is the one that means 'one who has been drawn out'. It was then Freud's conclusion that the name of the Jewish leader was not of Hebrew origin, but comes from the Egyptian word, **mos**, meaning a rightful person.

Later, Freud came very close to demonstrating that Akhenaton and Moses were one and the same person. In 1937, Imago published another article by Freud under the title '*If Moses was an Egyptian*'. Freud found great similarity between the new religion that Akhenaton had tried to impose on his country and the religious teaching ascribed to Moses. Sigmund Freud wrote: "*The Jewish creed says: 'Schema Yisrael Adonai Elohenu Adonai Echod'.*" ('Hear, O Israel, the Lord thy God is one God'.) The Hebrew letter 'd' is equivalent to the Egyptian letter 't' and the Hebrew 'e' becomes the Egyptian 'o'. Therefore this sentence from the Jewish creed could be translated: "*Hear, O Israel, our God Aten is the only God.*" Akhenaton, as stated earlier, declared that Aten is the only God.

The similarity between the religions of Moses and Akhenaton as raised in Sigmund Freud's book, Moses and Monotheism, has

caused endless argument about this subject.

Childhood

Akhenaton's father, Amenhotep III, met and fell in love with Yuya's daughter, Tiye. In order to inherit the throne, Amenhotep III married his half-sister Sitamun. He shortly thereafter married Tiye, the half-Egyptian. To add insult to injury, he made Tiye rather than Sitamun, his Great Royal Wife (queen).

Amenhotep III's marital actions were irresponsible and must have created a poisonous atmosphere.

Later, Tiye had a son, Twthomosis, who was educated and trained at Men-Nefer(Memphis) and who held the title of the High Priest of Ptah, as did most heirs-apparent during the 18th Dynasty, but then he disappeared suddenly from the scene.

There may have been imminent danger awaiting Tiye's sons. She was of mixed Egyptian-Israelite blood, and if her son succeeded to the throne, this would be regarded as forming a new dynasty of non-Egyptian, part-Israelite rulers over Egypt.

Her second son was born, probably in 1394 BCE, at the fortified frontier city of Zarw. He was named Amenhotep IV (later to be known as Akhenaton).

Upon Akhenaton's birth, Tiye sent him by water to the safety of her Israelite relations at nearby Goshen. This event is echoed in the biblical story of Moses being found by a princess in the bulrushes by the bank of the Nile.

The imminent danger to Tiye's sons is echoed in the Talmud, which provides a different reason for the attempt to kill Moses at birth. It was Moses specifically (not all other Hebrew children) who was to be murdered because he posed a threat to the throne of Egypt.

The Bible gave the impression that Moses was the first-born in his family. We find out later that he already had an elder sister,

Miriam, who was quietly watching him floating on the water. She approached the Pharaoh's daughter and offered: *"Shall I fetch one of the Hebrew women to nurse the baby for you?"* When the offer was accepted, the sister got her mother. The mother agreed to nurse her own baby in return for payment.

Later, when the child grew older, she took him back to the Pharaoh's daughter, who adopted him as her son. Then she, we are told, gave him the name Moses.

Some comments about these biblical events:

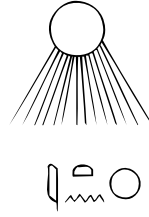
- 1- As we can see from the case of the Patriarch Joseph, when the Pharaoh appointed him as his vizier he gave him an Egyptian name to go with his new Egyptian identity. Does it make sense for the royal mother of Moses to give her adopted Egyptian son a Hebrew name?!
- 2- Can we expect the Egyptian royal mother to have sufficient, or any, knowledge of the Hebrew language to be able to choose a special Hebrew name for the child?
- 3- The biblical claim that the Pharaoh's daughter adopted the child is inherently improbable. The customs of the time would not have allowed an unmarried princess to adopt a child.
- 4- Finally, the biblical story of two mothers fighting over the parenthood of a child who went to Solomon to resolve their dispute (I Kings 3:16-28) is strikingly similar to the account of Moses growing up in the Pharaoh's palace, where he had "two mothers". Solomon, the King of Kings, would not have gotten involved in a dispute between two women, unless the dispute was in his household.



In either case of Akhenaton or Moses, we know very little of their early years beyond the fact that both had an extremely close

relationship with their mother.

Akhenaton spent most of his youth in the Eastern Delta and at Heliopolis. In the Eastern Delta area he was influenced by Aten. At Onnu(Heliopolis), he was educated by the priests of Ra, the ancient Egyptian solar deity.



Early historians stated that the biblical Moses spent his early youth at Onnu(Heliopolis).

There is no evidence that Akhenaton/Moses spent his early days at Men-Nefer(Memphis), where his father had his main residence at the time and where the heirs apparent were normally trained and educated with the sons of the nobles.

When he was in his very early teens, Amenhotep IV was finally allowed to take up residence at Ta-Apet(Thebes). The Amonite priests and nobles of Egypt, the protectors of old traditions, regarded Akhenaton with contempt for his mixed race. It was not he who first rejected them, it was they, the Amonists, who refused to accept him as the legitimate heir to the throne.

When Amenhotep III's health began to deteriorate, Tiye's power increased correspondingly. In order to ensure her son's inheritance of the throne, she arranged for him to marry his half-sister, Nefertiti. She was the daughter of Amenhotep III by his sister, Sitamun, the legitimate heiress. Thus Nefertiti is recognized in the Bible as Miriam, Moses' sister.

Tiye prompted her husband, Amenhotep III, to appoint Amenhotep IV (Akhenaton) as his co-regent.

Queen Tiye was definitely the power behind the throne, at the time. Her name, unlike that of earlier queens, was placed regularly in a cartouche — a distinction previously limited to the ruling monarch. Furthermore, she was represented as being of equivalent stature to the king, Amenhotep III.

The Name "Moses"

As explained earlier, the biblical explanation of the name is incorrect.

In Ancient Egyptian, this word, meaning a rightful person/heir, consists of two consonants, 'm' and 's'. If we take away the two vowels 'o' and 'e' from Moshe (the Jewish name for Moses) we are left with only two consonants, 'm' and 'sh'. As the Hebrew letter 'sh' is the equivalent of the Egyptian 's', one is able to conclude that the Hebrew word came from the Egyptian word. In both Hebrew and Egyptian, short vowels, although always pronounced, were never written.

As for the name Moses, the 's' at the end of the name is drawn from the Greek translation of the biblical name.

Mos was part of many compound Egyptian names such as *Ptah-mos* and *Twth-mos*. We also find some examples of the word *mos* being used on its own as a personal pronoun and which means rightful person. Such practice began during the 18th Dynasty.

Once Akhenaton was no longer on the throne, use of his royal names was forbidden, and he was referred to officially in later times as 'The Fallen One of Akhetaten (Amarna)' and 'The Rebel of Akhetaten'. The Israelites may have called him *mos* to indicate that he was the legitimate son of Amenhotep III and the rightful heir to his father's throne.

Many generations later and in a different country, the biblical editor, who may not have had any knowledge of Moses' original name, attempted to provide a Hebrew explanation. It is also possible that the biblical editor was trying to remove any possible link between Moses and his position as the Pharaoh of Egypt.

Brother Aaron

The Bible tells us that Moses has a brother called Aaron, a long time after Moses' birth.

Was Aaron a biological brother or a feeding brother? In the biblical era and even today, Bedouin mothers regularly nurse each others' babies when they get hungry. The children of both mothers know

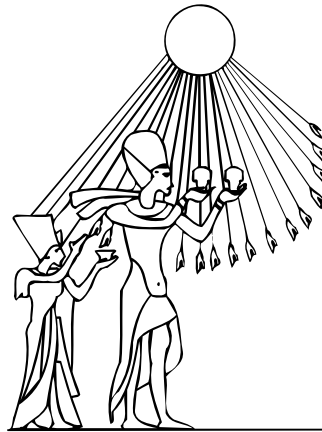
each other as brothers and sisters.

Thus, the woman who nursed Moses would have been called his mother. Her real son, Aaron, was simply what the Bedouins, call '*a feeding brother*' to Moses.

Aaron played an important role, when Moses went back to Egypt to challenge the ruling Pharaoh.

Aten Worship

There were very many *neteru* in Egypt who represented the many aspects/attributes of the one Supreme. Aten was among this multitude of deities, and it was not a new idea that was introduced by Akhenaton. Aten does appear in a few texts from the time of the 12th Dynasty. It appeared frequently since the time of Twthomosis IV (1401-1391 BCE). Akhenaton exalted Aten over and above the others. Aten is the disk of the sun as physical manifestation of Ra.



Adonai in Hebrew means '*my Lord*'. The last two letters '*ai*' of the word is a Hebrew pronoun meaning '*my*' or '*mine*' and signifying possession. '*Adon*' meaning Lord was correctly noted by Sigmund Freud, as the Hebrew word for the Egyptian '*Aten*'. As the Egyptian '*t*' becomes '*d*' in Hebrew and the vowel '*e*' becomes an '*o*', *Adon* is the Hebrew equivalent of the Egyptian *Aten*.

Thus Adon and Aten are one and the same.

The hymn to Aten, which is attributed to Akhenaton, is a mirror

image of Psalm 104. Below, are both versions for you to compare:

Hymn to the Aten

The cattle are content in their pasture, the trees and plants are green, the birds fly from their nests. Their wings are raised in praise of your soul. The goats leap on their feet. All flying and fluttering things live when you shine for them. Likewise the boats race up and down the river, and every way is open, because you have appeared. The fish in the river leap before your face. Your rays go to the depth of the sea.

Psalm 104

He causeth the grass to grow for the cattle, and the herb for the service of man: that he may bring forth food out of the earth: and wine that maketh glad the heart of man and oil to make his face shine, and bread which strengtheneth man's heart. The trees of the Lord are full of sap: the cedars of Lebanon which he hath planted: where the birds make their nests: as for the stork, the fir trees are her house. The high hills are a refuge for the wild goats; and the rocks for the conies.... So is this great and wide sea, wherein are things creeping innumerable, both great and small beasts. There go the ships.

The similarity of sequence and of images in both compositions is so strikingly alike. As such, many believe that the earlier Egyptian hymn must have been known to the Hebrew writer.

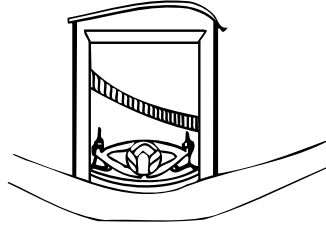
Akhenaton chose the Heliopolitan solar form of the Egyptian temple, to be used as the place for worship of the Aten.

✠ Likewise, Moses was the first person to introduce a temple into Israelite worship, when he created the tabernacle in Sinai.

Akhenaten adopted the Egyptian practice of a holy boat, which was usually kept in the temple. The ark was used to carry the deity during processions.



✧ Moses also introduced the ark, where the Pentateuch scrolls were kept (Exodus, 25:10). The ark is respected as the second holiest part of the Jewish temple, after the Pentateuch itself.



Rituals and worship of the newly-established Israelite priesthood were similar to those introduced by Akhenaton.



✧ There was no Israelite priesthood before the time of Moses. Moses arranged the priesthood in two main levels, the high priest and the ordinary priests. Instructions were issued to them about their specific garment, purification, anointment and how to go about fulfilling the duties of their offices.

Across the Nile from Tell-el Amarna, there is the city of Mal-lawi (Mallewi), which means literally '*The City of the Levites*'. The Levites held priestly positions with Akhenaton at Amarna.

✧ Likewise, the Levites held priestly positions with Moses, according to the Bible.

Akhenaton's two highest priestly officials were:



1- Meryre II who was the High Priest of the Aten, at the Amarna temple.

2- Panehesy was the Chief Servitor of the Aten at Akhenaton's temple.

✧ Likewise, Moses' two highest priestly officials were:

1- **Merari**, who is described in Genesis, 46:11 as one of the sons of Levi. The Egyptian equivalent of his name is Meryre.

2- **Phinehas**, who was the son of Eleazar and grandson of Aaron according to Exodus, 6:25. His name in the Talmud is Pinhas. The Egyptian equivalent of his name is Panhesy.

It is therefore evident that we are dealing with the same high officials who served Akhenaton at Amarna and then accompanied him to Sinai afterwards. Yet another confirmation that Moses and Akhenaton are one and the same.

The Ruler

Akhenaton's 18-year reign was mostly a co-regency. He reigned the first 12 years in conjunction with his father, Amenhotep III. It was very probable that the last few years of his reign was a co-regency with his brother Semenkhkare.

1. Early Co-Regency Rule

Akhenaton became a co-regent in or about Year 28 of Amenhotep III. About Year 33, he transferred his residence to his new capital city, Tell el-Amarna, 200 miles (320km) north of Ta-Apet(Thebes). His reign had two groups of dated inscriptions. One related to the Ta-Apet(Thebes) residence, which started at year 28 of Amenhotep III. The other one was related to the Amarna residence. A correspondence in date, year by year, between the two groups of inscriptions can be easily established. For example, Year 28 of Amenhotep III equals to Year 1 of Amenhotep IV. Year 33 of Amenhotep III is equal to Year 6 of Amenhotep IV, ...etc. Amenhotep III died in his Year 38, which was Akhenaton's Year 12.

From the start of the co-regency, Amenhotep IV offended the Amonite priesthood by building temples to his God, the Aten, within the boundaries of the established Amon-Ra temples at Karnak. He also did not invite the traditional priests to any of the festivities. In his fifth year he changed his name to Akhenaton in honor of the Aten.

Because of the hostile climate that he created, Tiye, his powerful mother convinced both her son, Akhenaton, and her husband, Amenhotep III, to leave Ta-Apet(Thebes) and go to their new capital city at Tell el-Amarna [200 miles (322 km) north of Ta-Apet]. Amenhotep named his new city Akhetaten meaning 'the city of the horizon of the Aten'. The co-regency ended when his father died in

Akhenaten's Year 12.

The issue of the co-regency between Amenhotep III and his son, Akhenaton, was further reinforced by the discovery of his vizier's tomb in late 1989. The main points to be drawn from these findings are:

- a. Akhenaton could only have had a vizier, if he was ruling.
- b. Since Amenhotep III was mentioned, in the vizier's tomb, by his praenomen, Neb-Maat-Ra, and in accordance with Egyptian traditions, it must be concluded that Amenhotep III was still alive when Akhenaton was in charge.

2. Sole Ruler

When Akhenaton became sole ruler after Amenhotep III died, Year 12 of Akhenaton, he shut down all non-Aten temples, stopped all financial support for them and sent the priests home. These actions made a bad situation worse.

Throughout his reign, Akhenaton relied completely on the army's support for protection. His new capital city was an armed camp with parades and processions of soldiers, infantry and chariotry in their heavy gear. This military climate is depicted in the tombs of the nobles, at Tell el-Amarna.

The loyalty of the army, which was controlled by Aye (son of Yuya/Joseph), had kept Akhenaton in power, in the uneasy years that followed his coming to the throne, as sole ruler in his Year 12.

3- Late Co-Regency Ruler

As a last resort or as a ploy, Akhenaton, in his Year 15, was forced to install his brother, Semenkhkare, as his co-regent at Ta-Apet(Thebes). This action only delayed the final outcome.

As a sign of trouble between Akhenaton and Nefertiti, her official name Neferneferuaten, meaning 'beloved of Akhenaton', was given to Semenkhkare, upon his accession to the throne.

Semenkhkare left Amarna for Ta-Apet(Thebes), where he reversed Akhenaton's hostile actions and began building a temple to Amon.

In his Year 17, Akhenaton suddenly disappeared. At and about the same time, Semenkhkare died suddenly. The co-regency of Akhenaton and Semenkhkare was succeeded by the young prince, Twtankhamun.

In his Year 17, Akhenaton may have been warned by his uncle, Aye, of a threat on his life. He abdicated and fled to Sinai, with a small group of followers, taking with him his symbol of Pharaonic authority, a staff topped by a brass serpent.

Although Sinai was part of Egypt from the early days of Egyptian history, there was no established governing authority there.

The sudden disappearance of Akhenaton is echoed in the biblical story of Moses when he escaped to Sinai, after he slew an Egyptian. The account of how Moses slew an Egyptian may have been mentioned in the Amarna Tablets. Among them is a letter, sent from Abd-Khiba, King of Jerusalem, to Akhenaton, in which Abd-Khiba accuses Akhenaton of not punishing some Hebrews who killed two Egyptian officials: "... the Khabiru (Hebrews) are seizing the towns of the king ... Turbazu has been slain in the very gate of Zilu (Zarw), yet the king holds back ... Yaptih-Hadad has been slain in the very gate of Zilu, yet the king holds back."

Was letting the Israelites get away with two murders, the final blow to Akhenaton's reign?

4- King Without Power

Even though Akhenaton abdicated and fled from the scene, he was still regarded as the legitimate ruler. As long as he was alive, the Pharaoh was regarded as being the lawful ruler of his lands, even if he was weak and had no authority.

When the ten-year old Twtankhamen became the official Pharaoh, he was assigned and controlled by a guardian. This would be similar to any monarchy nowadays when the legal heir is of a minor age.

As such, the rule of Akhenaton, his father, continued for four years and during this time the boy King was still called Twtankh**aten**.

Four years later, Year 21 of Akhenaton, the Boy King abandoned the Aten (at least officially) and returned to be the son of Amon. Simultaneously, he changed his name from Twtankh**aten** to Twtankh**amen**. The Amon priesthood accepted this return in a crowning celebration. Only then did he become the legitimate monarch.

At this point in time, the Aten lost its power in Egypt, and Akhenaton, who was still alive, was king no more.

Akhenaton's Vizier

Late in 1989, the tomb of Aper-el, Akhenaton's vizier, was discovered almost intact in Saqqara.

The name Aper-el consists of two parts. The first part '*Aper*' corresponds to the Egyptian word for '*Hebrew*'. The second part of the name '*el*' is the short form of '*Elohim*', which means '*the Lord*' in Hebrew. Similar names are known to have existed in Egypt at this time, but never in the case of high officials.

The fact that Akhenaton's vizier was a worshipper of El confirms the strong bond between the king and the Israelites living in Egypt at the time. Such a bond is also evident in the many pieces of funerary items, which were found, in Aper-el's tomb. They included a box given to Aper-el by Amenhotep III and Queen Tiye, as well as Amenhotep III's cartouche.

Nefertiti The Beloved

Queen Nefertiti is described in the tomb of one of the officials of Akhenaton as the one who "unites her beauties and propitiates the Aten with her pleasant voice and with her beautiful hands holding the sistra". Nefertiti means 'the beautiful one has come'.

When Semenkhkare became co-regent, Nefertiti disappeared mysteriously and some scholars suggested, without any evidence, that she must have died around that time. There is evidence that she moved to the north City of Amarna where Twtankhamen was also resident. Objects inscribed with the queen's name have been found at the residence in the city of Amarna. One can deduce that she may have disagreed with her husband, and that her views proved to be right after all. There is no evidence that she was buried in her royal tomb.



There is conclusive evidence that Akhenaton had at least six daughters with Queen Nefertiti, in addition to Twtankhamen. Akhenaton's parenthood to Twtankhamen will be proven in the next chapter.

When Akhenaton abolished the worship of Auset(Isis) among other deities, Nefertiti's image was used in place of that of the mother netert (goddess) on Amarna funerary objects. Nefertiti's image is to be found, in place of the image of Auset(Isis) in the sarcophagus of Akhenaton.

Akhenaton's Capital City Akhetaten (Amarna)

Contrary to the general view, the name Amarna was not derived from a Moslem Arab tribe that settled in the area. No evidence exists to substantiate that. The name is, however, derived from the name in the second cartouche of Akhenaton's god, namely *Im-r-n*.

Amram, or Imran, was the name given in the Bible to Moses' father, and it is precisely the same name Akhenaten gave to his '*father*', the Aten.

Yet another confirmation that Moses and Akhenaton are one and the same.

The city was well-planned, with temples to Aten, residences for all classes, and tombs for the royal family and their high officials.

The house of the high priest **Panehesy** was located prominently in the city. He was never buried in his assigned tomb. He is equated to the biblical **Phinehas**, the priest, who according to the Talmud, killed Jesus.

No evidence of burial, or even of sarcophagi, have been found in any of the nobles' tombs.

The principal theme in the tombs is not the typical Egyptian daily activity, as in other noble tombs, but the relationship between the deceased and Akhenaton and other members of the royal family. Sometimes the king is shown as being accessible to his subjects. Other times Akhenaton has replaced the *neteru*.

In Egypt, the king always represented the divine in man. Akhenaton thought that it was he, Akhenaton the man, who was divine.

Amarna Letters

The Amarna letters were discovered in 1887. They consist of a collection of several hundred clay tablets written in Babylonian cuneiform. The letters were sent to Akhenaton and Amenhotep III from other kings and rulers of the adjoining lands. Egypt's replies to these letters were destroyed, so we have only one side of the correspondence. By inference however, it is quite possible to guess many subject matters of concern.

The Aftermath

Semenkhkare died suddenly and mysteriously at Ta-Apet(Thebes). It was impossible to give him a proper burial especially with so much turmoil in the country. Semenkhkare was therefore buried secretly, and in a hurry, using some objects meant to be used by Akhenaton, who had already fled from Amarna to Sinai.

Incidentally some of Semenkhhkare's funerary equipment at Amarna, were later used for Twtankhamen who also died suddenly. Semenkhhkare was succeeded in his turn by the young king Twtankhaten, the son of Akhenaton (Moses).

Twtankhamen ruled for at least nine, and perhaps ten years (c. 1361-1352 BCE) before meeting an early death. He was succeeded by Aye (Ephraim), his great-uncle and the last of the four Amarna kings.

Aye ruled for only four years before he disappeared. Nothing much is known about his death. His mummy — if he was ever mummified — was never found. His tomb, in the Valley of the Kings, was usurped by his successor, Horemheb.

The Exile

According to the Talmud, when Moses was 18, he fled Egypt, after killing an Egyptian. He then became a soldier and fought on the side of the King of Ethiopia, against a rebellion led by an Egyptian native, Bi'lam. After the King won, Moses became very popular. As a result, when the king died, Moses was appointed as their new king and *“they gave him the widow of their king for a wife.”*

Moses reigned *‘in justice and righteousness’*. But the Queen of Ethiopia, Adonith wanted her own son by the dead king to rule. She said to the people: *“Why should this stranger continue to rule over you?”* The Talmud account goes, that even though the people loved and wanted him, Moses resigned voluntarily, and departed from their land. The people of Ethiopia bestowed great honors upon him.

There are so many similarities between The Talmud story of Moses and the Akhenaton story at Amarna:

1. Moses was elevated to the post of king for some time before going to Sinai. Akhenaton likewise.

2. Moses officiated as the high priest. Akhenaton likewise.
3. The Talmud reference to Ethiopia, which is described as being a city, was mistaken for the Amarna location.
4. The name of the Egyptian queen who became the wife of Moses is given as Adonith (Aten-it). Her name is clearly derived from the Aten, who was Akhenaton's god.
5. The queen's desire to place her son on the throne instead of Moses is similar to Twankhamen replacing his father, Akhenaton.

The Tomb of Akhenaton

No evidence has ever been found regarding the date of Akhenaton's death. The evidence, however, is consistent with the Talmud account of the reign of Moses, as a king of Nubia (Ethiopia), that he resigned his post, but did not die.

Here is some of the supporting evidence:

1. Akhenaton's city, including the royal tomb, were substantially destroyed. However, archeologists were able to reconstruct, from many small fragments, Akhenaton's sarcophagus, which is the outermost of a series of coffins that would protect the royal mummy. (Three series of coffins enclosed each of the mummies of Yuya and Twankhamen). The presence of the inner coffins would indicate burial. This absence indicates otherwise. No fragments of the inner coffers were ever found.

2. There was no trace of other funerary items such as chariots, chairs, and magic bricks that were normally buried in royal tombs, only after the king's death. The found funerary items, which belonged to Akhenaton, are the sarcophagus lid, the ushabti and the canopic chest. Such objects were normally placed in the tomb prior to the time of actual death.

3. Enough original fragments were found of the canopic chest. The fragments have been used to reconstruct the chest, which is

now in the Cairo Museum.

It was customary to anoint the canopic chest and other funerary objects with bitumin or resin, at the time of burial. These anointing rituals did not contradict Akhenaton's religious beliefs, and therefore the chest should have been stained, if Akhenaton was ever buried there. Almost all experts have confirmed the complete absence of such stains.

4. The actual canopic jars that would have contained the viscera of the deceased have not been found.

The absence of these jars, or their fragments, from Akhenaton's tomb, is more strong evidence that he was never buried there.